THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA MARCH 26, 1850.

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"
De Im. J. C. I. 18.

[CONTINUED FROM PAGE 215.]

The renowned chief, Pied Riche—he was surnamed Le Clerc on account of his remarkable scholarship,—then rose, and said:—

"My Mormon Brethren,"

"The Pottawatamie came sad and "tired into this unhealthy Missouri "Bottom, not many years back, when "he was taken from his beautiful "country beyond the Mississippi, "which had abundant game and tim-"ber, and clear water everywhere. "Now you are driven away, the same, "from your lodges and lands there, "and the graves of your people. So "we have both suffered. We must "help one another, and the Great "Spirit will help us both. You are "now free to cut and use all the wood "you may wish. You can make all "your improvements, and live on any "part of our actual land not occupied "by us. Because one suffers and does "not deserve it, is no reason he shall "suffer always: I say. We may live "to see all right yet. However, if "we do not, our children will.—Bon "Jour."

And thus ended the pageant. I give this speech as a morsel of real Indian. It was recited to me after the Treaty by the Pottawatamie orator in French, which language he spoke with elegance. *Bon Jour* is the French, Indian, and English hail and farewell of the Pottawatamies.

The other entertainers of the Mormons at this time, the Omahas, or Mahaws, are one of the minor tribes of the Grand Prairie. Their Great Father, the United States, has found it convenient to protect so remote a dependency against the overpowering league of the Dahcotahs or Sioux, and has judged it dangerous at the same time to allow them to protect them-

selves by entering into a confederation with others. Under the pressure of this paternal embarrassment and restraint, it has therefore happened most naturally, that this tribe, once a powerful and valued ally of ours, has been reduced to a band of little more than a hundred families, and these, a few years more, will entirely extinguish. When I was among them, they were so ill-fed, that their protruding high cheek bones gave them the air of a tribe of consumptives. The buffalo had left them, and no good ranges lay within several hundred miles reach. Hardly any other game found cover on their land. What little there was, they were short of ammunition to kill. Their annuity from the United States was trifling. They made next to nothing at thieving. They had planted some corn in their awkward Indian fashion, but through fear of ambush dared not venture out to harvest it. A chief resource for them, the winter previous, had been the spoliation of their neighbors, the prairie field mice.

These interesting little people, more industrious and thrifty than the Mahaws, garner up in the neat little cellars of their underground homes, the small seeds or beans of the wood pea vine, which are black and hard, but quite nutritious. Gathering them one by one, a single mouse will thus collect as much as half a pint, which before the cold weather sets in, he piles away in a dry and frost-proof excavation, cleverly thatched and covered in. The Omaha animal, who, like enough may have idled during all the season the mouse was amassing his toilsome treasure, finds this subterranean granary to give out a certain peculiar cavernous vibration, when briskly tapped upon above the ground. He wanders about, therefore, striking with a wand in hopeful spots; and as soon as he hears the hollow sound he knows, unearths the little retired capitalist along with his winter's hope. Mouse wakes up from his nap to starve, and Mahaw swallows several relishing mouthfuls.

But the mouse has his avenger in the powerful Sioux, who wages against his wretched red brother an almost bootless, but exterminating warfare. He robs him of his poor human peltry. One of my friends was offered for sale a Sioux scalp of Omaha, "with grey hair nearly as long as a white horse's tail."

The pauper Omahas were ready to solicit as a favor the residence of white protectors among them. The Mormons harvested and stored away for them their crops of maize; with all their own poverty they spared them food enough besides, from time to time, to save them from absolutely starving; and their entrenched camp to the north of the Omaha villages, served as a sort of breakwater between them and the destroying rush of the Sioux.

This was the Head Quarters of the Mormon Camps of Israel. The miles of rich prairie enclosed and sowed with the grain they could contrive to spare, and the houses, stacks, and cattle shelters, had the seeming of an entire county, with its people and improvements transplanted there unbroken. On a pretty plateau overlooking the river, they built more than seven hundred houses in a single town, neatly laid out with highways and byways, and fortified with breast-work, stockade, and block houses. It had too, its place of worship, "Tabernacle of the Congregation," and various large workshops, and mills and factories provided with water power.

They had no camp or settlement of equal size in the Pottawatamie country. There was less to apprehend here from Indian invasion; and the people scattered themselves therefore along the rivers and streams, and in the timber groves, wherever they found inviting localities for farming operations. In this way many of them acquired what have since proved to be valuable pre-emption rights.

Upon the Pottawatamie lands, scattered through the border regions of Missouri and Iowa, in the Sauk and Fox country, a few among the Iowas, among the Poncahs in a great company upon the banks of the L'Eau qui Coule, or Running Water River, and at the Omaha winter quarters;—the Mormons sustained themselves through the heavy winter of 1846—1847. It was the severest of their trials. And if I aimed at rhetorical effect, I

would be bound to offer you a minute narrative of its progress, as a sort of climax to my history. But I have, I think, given you enough of the Mormons' sorrows. We are all of us content to sympathize with a certain extent of suffering; but very few can bear the recurring yet scarcely varied narrative of another's distress without something of impatience. The world is full of griefs, and we cannot afford to expend too large a share of our charity, or even our commiseration in a single quarter.

This winter was the turning point of the Mormon fortunes. Those who lived through it were spared to witness the gradual return of better times. And they now liken it to the passing of a dreary night, since which they have watched the coming of a steadily brightening day.

Before the grass growth of 1847, a body of one hundred and forty-three picked men, with seventy wagons, drawn by their best horses, left the Omaha quarters, under the command of the members of the High Council, who had wintered there. They carried with them little but seed and farming implements, their aim being to plant spring crops at their ultimate destination. They relied on their rifles to give them food, but rarely left their road in search of game. They made long daily marches, and moved with as much rapidity as possible.

Against the season, when ordinary emigration passes the Missouri, they were already through the South Pass; and a couple of short day's travel beyond it, entered upon the more arduous portion of their journey. It lay in earnest through the Rocky Mountains. They turned Fremont's Peak, Long's Peak, the Twins, and other King Summits, but had to force their way over other mountains of the rugged Utah range, sometimes following the stony bed of torrents, the head waters of some of the mightiest rivers of our continent, and sometimes literally cutting their road through heavy and ragged timber. They arrived at the grand basin of the Great Salt Lake, much exhausted, but without losing a man, and in time to plant for a partial autumn harvest.

Another party started after these pioneers, from the Omaha winter quarters, in the summer. They had 566 wagons, and carried large quantities of grain, which they were able to put in the ground before it froze.

The same season also these were joined by a part of the Battalion and other members of the Church, who came eastward from California and the Sandwich Islands. Together, they fortified themselves strongly with sun-brick-wall and block-houses, and living safely through the winter, were able to tend crops that yielded ample provision for the ensuing year.

In 1848, nearly all the remaining members of the Church left the Missouri country in a succession of powerful bands, invigorated and enriched by their abundant harvests there; and that year saw fully established their Commonwealth of the New Covenant, the future STATE OF DESERET.

I may not undertake to describe to you in a single lecture the Geography of Deseret, and its Great Basin. Were I to consider the face of the country, its military position, or its climate and its natural productions; each head, I am confident, would claim more time than you have now to spare me. For Deseret is emphatically a New Country; new in its own characteristic features, newer still in its bringing together within its limits the most inconsistent peculiarities of other countries. I cannot aptly compare it to any. Descend from the mountains where you have the scenery and climate of Switzerland, to seek the sky of your choice among the many climates of Italy, and you may find, welling out of the same hills, the Freezing Springs of Mexico, and the Hot Springs of Iceland, both together coursing their way to the Salt Sea of Palestine in the plain below. The pages of Malte Brun provide me with a less truthful parallel to it than those which describe the happy valley of Rasselas, or the Continent of Balnibarbi.

Let me then press on with my history, during the few minutes that remain for me.

Only two events have occurred to menace seriously the establishment at

Deseret; the first threatened to destroy its crops, the other to break it up altogether.

The shores of the Salt Lake are infested by a sort of insect pest which claims a vile resemblance to the locust of the Syrian Dead Sea. Wingless, dumpy, black, swollen-headed, with bulging eyes, in cases like goggles, mounted upon legs of steel wire and clock spring, and with a general personal appearance that justified the Mormons in comparing him to a cross of the spider on the buffalo, the Deseret Cricket comes down from the mountains at a certain season of the year, in voracious and desolating myriads. It was just at this season, that the first crops of the new settlers were in the full glory of their youthful green. The assailants could not be repulsed. The Mormons, after their fashion, prayed and fought, and fought and prayed, but to no purpose. The "Black Philistines" mowed their way, even with the ground, leaving it as if touched with an acid or burnt by fire.

But an unlooked for ally came to the rescue. Vast armies of bright birds—before, strangers to the valley—hastened across the lake from some unknown quarter, and gorged themselves upon the well-fatted enemy. They were snow white, with little heads and clear dark eyes, and little feet, and long wings, that arched in flight "like an angel's." At first the Mormons thought they were new enemies to plague them; but when they found them hostile only to the locusts, they were careful not to molest them in their friendly office, and to this end declared a heavy fine against all who should kill or annoy them with fire arms. The gulls soon grew to be tame as the poultry, and the delighted little children learned to call them their pigeons. They disappeared every evening beyond the lake; but returning with sunrise, continued their welcome visitings till the crickets were all exterminated.

This curious incident recurred the following year, with this variation, that in 1849 the gulls came earlier and saved the wheat crops from all harm whatever.

A severer trial than the visit of the cricket-locusts threatened Deseret in the discovery of the gold of California. It was due to a party of the Mormon Battalion recruited on the Missouri, who on their way home found employment at New Helvetia. They were digging a mill race there, and threw up the gold dust with their shovels. You all know the crazy fever that broke out as soon as this was announced. It infected every one through California. Where the gold was discovered, at Sutter's and around, the standing grain was left uncut; whites, Indians, and mustees, all set them to gathering gold, every other labor forsaken, as if the first comers could rob the casket of all that it contained. The disbanded soldiers came to the valley; they showed their poor companions pieces of the yellow treasure they had gained; and the cry was raised, "To California—To the Gold of Ophir our brethren have discovered! To California!"

Some of you have perhaps come across the half-ironic instruction of the heads of the Church to the faithful outside the Valley:—"THE TRUE USE OF GOLD is for paving streets, covering houses, and making culinary dishes; and, when the Saints shall have preached the Gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the perfect satisfaction of His People. Until then let them not be over anxious, for the treasures of the earth are in the Lord's storehouse, and he will open the doors thereof when and where he pleases."—*II General Epistle*, 14.

The enlightened virtue of their rulers saved the people and the fortunes of Deseret. A few only went away—and they were asked in kindness never to return. The rest remained to be healthy and happy, to "raise grain and build up cities."

The history of the Mormons has ever since been the unbroken record of the most wonderful prosperity. It has looked as though the elements of fortune, obedient to a law of natural re-action, were struggling to compensate to them their undue share of suffering. They may be pardoned for deeming it miraculous. But, in truth, the economist accounts for it all, who

explains to us the speedy recuperation of cities, laid in ruin by flood, fire, and earthquake. During its years of trial, Mormon labor has subsisted on insufficient capital, and under many trials: but it *has* subsisted, and survives them now, as intelligent and powerful as ever it was at Nauvoo, with this difference, that it has in the meantime been educated to habits of unmatched thrift, energy and endurance, and has been transplanted to a situation where it is in every respect more productive. Moreover, during all the period of their journey, while some have gained by practice in handicraft, and the experience of repeated essays at their various halting-places, the minds of all have been busy framing designs and planning the improvements they have since found opportunity to execute.

The Territory of the Mormons is unequalled as a stock-raising country. The finest pastures of Lombardy are not more estimable than those on the east side of the Utah Lake and Jordan River. We find here that cereal anomaly, the Bunch grass. In May, when the other grasses push, this fine plant dries upon its stalk, and becomes a light yellow straw, full of flavor and nourishment. It continues thus through what are the dry months of the climate, till January, and then starts with a vigorous growth, like that of our own winter wheat in April, which keeps on till the return of another May. Whether as straw or grass, the cattle fatten on it the year round. The numerous little dells and sheltered spots that are found in the mountains, are excellent sheep walks; it is said that the wool which is grown upon them is of an unusually fine pile and soft texture. Hogs fatten on a succulent bulb or tuber, called the Seacoe, or Seegose Root, which I hope will soon be naturalized with us. It is highly esteemed as a table vegetable by Mormons and Indians, and I remark that they are cultivating it with interest at the French Garden of Plants. The emigrant poultry have taken the best of care of each other, only needing liberty to provide themselves with every other blessing.

The Mormons have also been singularly happy in their Indian relations. They have not made the common mistake of supposing savages insensible to courtesy of demeanor; but, being taught by their religion to regard them all as decayed brethren, have always treated the silly wicked souls with kind-hearted civility. Though their outlay for tobacco, wampum, and vermilion has been of the very smallest, yet they have never failed to purchase what good-will they have wanted.

Hence, it happens, that in their land of promise, they are on the best of terms with all the Canaanites, and Hittites, and Hivites, and Amorites, and Gergashites, and Perizzites, and Jebusites, within its borders; while they "maintain their cherished relations of amity with the rest of mankind," who, in their case, include a sort of latest remnant of the primæval primates, called the Root Diggers. The Diggers; who in stature, strength, and general personal appearance, may be likened to a society of old negro women, are only to be dreaded for their exceeding ugliness. The tribes that rob and murder in war, and otherwise live more like white men, are, however, numerous all around them.

Fortunately, upon their marauding expeditions, and in matters that affect their free-booting relations generally, they all obey the great war chief of the tribe called the Utahs, in the heart of whose proper territory the Mormon settlements are comprehended.

If accounts are true, the Utahs are brave fellows. They differ obviously from the deceased nations, to whose estates we have taken it upon ourselves to administer. They ride strong, well-limbed Spanish horses, not ponies; bear well-cut rifles, not shot guns, across their saddle-bows, and are not without some idea of military discipline. They carry their forays far into the Mexican States, laying the inhabitants under contribution, and taking captive persons of condition, whom they hold to ransom. They are, as yet at least, little given to drink; some of them manifest considerable desire to acquire useful knowledge; and they are attached to their own infidel notions of religion, making long journeys to the ancient cities of the Colorado, to worship among the ruined temples there. The Soldan of these

red Paynims, too, their great war chief, is not without his knightly graces. According to some of the Mormons, he is the paragon of Indians. His name, translated to diminish its excellence as an exercise in Prosody, is Walker. He is a fine figure of a man, in the prime of life. He excels in various manly exercises; is a crack shot, a rough rider, and a great judge of horse-flesh.

He is, besides, very clever in our sense of the word. He is a peculiarly eloquent master of the graceful alphabet of pantomime, which stranger tribes employ to communicate with one another. He has picked up some English, and is familiar with Spanish and several Indian tongues. He rather affects the fine gentleman. When it is his pleasure to extend his riding excursions into Mexico, to inflict or threaten outrage, or to receive the instalments of his black mail salary, he will take offence if the poor people there fail to kill their fattest beeves, and adopt other measures to show him obsequious and distinguished attention. He has more than one black-eyed mistress there, according to his own account, to whom he makes love in her own language. His dress is a full suit of the richest broadcloth, generally brown, cut in European fashion, with a shining beaver hat, and a fine cambric shirt. To these he adds his own gaudy Indian trimmings, and in this way contrives, they say, to look superbly, when he rides at the head of his troop, whose richly caparisoned horses, with their embroidered saddles and harness, shine and tinkle as they prance under their weight of gay metal ornaments.

With all his wild cat fierceness, Walker is perfectly velvet-pawed to the Mormons. There is a queer story about his being influenced in their favor by a dream. It is the fact, that from the first he has received the Mormon exiles into his kingdom, with a generosity that in its limited sphere transcends that of the Grand Monarch to the English Jacobites. He rejoices to give them the information they want about the character of the country under his rule; advises with them as to the advantages of particular localities, and wherever they choose to make their settlements, guarantees them personal safety and immunity from depredation.

From the first, therefore, the Mormons have had little or nothing to do in Deseret but attend to their mechanical and strictly agricultural pursuits. They have made several successful settlements; the farthest North, at what they term Brownsville, is about forty miles, and the farthest South, in a valley called the Sanpete, two hundred miles from that first formed. A duplicate of the Lake Tiberias, or Genesareth, empties its waters into the innocent Dead Sea of Deseret, by a fine river, to which the Mormons have given the name—it was impossible to give it any other—of the Western Jordan.

It was on the right bank of this stream, at a choice spot upon a rich table land, traversed by a great company of exhaustless streams, falling from the highlands, that the Pioneer band of Mormons, coming out of the mountains in the night, pitched their first camp in the Valley, and consecrated the ground. Curiously enough, this very spot proved the most favorable site for their chief settlement, and after exploring the whole country, they have founded on it their city of the New Jerusalem. Its houses are spread, to command as much as possible the farms, which are laid out in Wards, or Cantons, with a common fence to each Ward. The farms in wheat already cover a space greater than the District of Columbia, over all of which they have completed the canals, and other arrangements for bountiful irrigation, after the manner of the cultivators of the East. The houses are distributed over an area nearly as great as the City of New York.

They have little thought as yet of luxury in their public buildings. But they will soon have nearly completed a large common public store-house and granary, and a great-sized public bath-house. One of the many wonderful thermal springs of the Valley, a white sulphur water of the temperature of 102 deg. Farenheit, with a head "the thickness of a man's body," they have already brought into the town for this purpose; and all have learned the habit of indulging in it. They have

besides a yellow brick meeting-house, 100 feet by 60, in which they gather on Sundays and in the week-day evenings. But this is only a temporary structure. They have reserved a summit level in the heart of the city for the site of a Temple far superior to that of Nauvoo, which, in the days of their future wealth and power, is to be the landmark of the Basin and goal of future pilgrims.

They mean to seek no other resting place. After pitching camps enough to exhaust many times over the chapter of names in 33rd Numbers, they have at last come to their Promised Land, and, "behold, it is a good land and large, and flowing with milk and honey:" and here again for them, as at Nauvoo, the forge smokes and the anvil rings, and whirring wheels go round; again has returned the merry sport of childhood, and the evening quiet of old age, and again dear house-pet flowers bloom in garden plots round happy homes.

It is to these homes in the heart of our American Alps, like the holy people of the Grand Saint Bernard, they hold out their welcome to the passing traveler. Some of you have probably seen in the St. Louis papers, the repeated votes of thanks to them of companies of emigrants to California. These are often reduced to great straight, after passing Fort Laramie, and turn aside to seek the Salt Lake Colony in pitiable plights of fatigue and destitution. The road, after leaving the Oregon trace, is one of increasing difficulty, and when the last mountain has been crossed, passes along the bottom of a deep Cañon, whose scenery is of an almost terrific gloom. It is a defile that I trust no Mormon Martin Hofer of this Western Tyrol will be called to consecrate to liberty with blood. At every turn the overhanging cliffs threaten to break down upon the little torrent river that has worn its way at their base. Indeed the narrow ravine is so serated by this stream, that the road crosses it from one side to the other, something like forty times in the last five miles. At the end of the ravine, the emigrant comes abruptly out of the dark pass into the lighted valley on an even bench or terrace of its upper table land. No wonder if he loses his self-control here. A ravishing panoramic landscape opens out below him, blue, and green, and gold, and pearl; a great sea with hilly islands, rivers, a lake, and broad sheets of grassy plain, all set as in a silver chased cup, within mountains whose peaks of perpetual snow are burnished by a dazzling sun. It is less these, however, than the foreground of old-country farms, with their stacks and thatchings and stock, and the central city smoking from its chimneys and swarming with working inhabitants, that tries the men of fatigue-broken nerves. The 'Californeys' scream, they sing, they give three cheers, and do not count them, a few have prayed; more swear, some fall on their faces and cry outright. News arrived a few days since from a poor townsman of ours, a journeyman saddler, that used to work up Market street, beyond Broad, by name Gillian, who sought the valley, his cattle given out, and himself broken down and half heart-broken:—The recluse Mormons fed and housed him and his party, and he made his way through to the gold diggings with restored health and strength. To Gillian's credit for manhood, should perhaps be cited his own allegation, that he first whistled through his fingers various popular nocturnal, street, circus, and theatre calls; but it is certain that, when my tidings speak of him, which was when he was afterwards hospitably entreated by a Mormon, whom he knew ten years ago as one of our Chester County farmers, he was completely dissolved into something not far from the hysterics, and wept on till the tears ran down his dusty beard.

Several hundred emigrants, in more or less distress, received gratuitous assistance last year from the Mormons.

[TO BE CONTINUED.]

A wise man desires only what he can gain justly, use soberly, distribute frugally, and subsist on decently.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 10, 1876.

OBEDIENCE.

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OBEDIENCE to the commandments of God is the price of salvation. True faith leads to obedience, and is therefore, very properly, the first principle of the Gospel, but obedience implies the performance of certain acts, and it is the performance of these acts, through faith, by which men are saved. Jesus Christ had faith to do the will of the Father and thereby become the Savior of the world, yet the act of atonement was indispensably necessary, for we read that "without shedding of blood there is no remission of sins." Had Christ's faith alone atoned for the sins of the world, the shedding of blood must have been supererogatory; but as the atonement was indispensable to the remission of sins, therefore Christ's faith did not atone for sin, but it led to the shedding of his blood which did.

Christ's obedience to the will of the Father justly secured for him glory and exaltation, for we read that "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that *obey* him." (Heb. v, 8, 9.) Again, "for it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. xi, 10.) Thus we find Christ setting an example of obedience in order to perfection, and thus we are taught that salvation is limited to those that obey him. He is at once the author, the captain, and the archetype of our salvation. His race was run to guide us, and his life was given to save us.

It is contended that Christ died for our salvation, and that nothing on our part can therefore be required. If this were true, then all mankind were saved, and bibles, ministers, and churches were needless. Others contend that belief in Christ is the one sole condition upon which salvation is guaranteed. But apart from the fact that devils believe and yet are not saved, and many men believe and yet are great sinners, we fail to perceive wherein abstract belief can be considered so meritorious. Whatever of merit attaches to belief, can hardly be due to that belief which is merely traditional. In our judgment the man who believes in Christ simply because his father did, and in whom that belief was—so to speak—born with his birth, and which grew with his growth, is no more deserving of reward for such belief than are the Mahommedans, the Hindus, or the Bhuddists for their traditional belief.

Salvation is a relative term, like happiness, or riches, or wisdom. One is

saved from sin when freed from the effects of it; and he may be saved from the effects of some sins and not from others, and is therefore only saved in that degree. Perfect salvation will be achieved when all evils shall have been overcome.

The atonement of Christ restores all men from the grave whether they believe in him or deny him, as it is written, "As in Adam all die, so in Christ shall all be made alive." (1 Cor. xv, 22.) Again, "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v, 18.) Salvation from the direct penalty of original sin, namely, death, is therefore the free gift of God unto all men through Jesus Christ, requiring neither their belief nor their baptism.

But with regard to men's actual transgressions, it is only upon the condition of their obedience to Christ's law that these are remitted, and hence the institution of baptism for the remission of sins. (See Mark i, 4. Luke iii, 3.) and Ananias to Paul, "Arise and be baptized and wash away thy sins," (not Adam's sin,) "calling on the name of the Lord." (Acts xxii, 16.) Paul also beautifully expresses the same idea thus: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi, 3, 4.) By baptism, therefore, duly administered to the believing and repentant sinner by one holding authority thereunto, as did John the Baptist, Christ's sacrifice is made applicable unto the remission of men's actual transgressions.

Two effects follow this act of obedience; first, the remisson of sins; second, adoption into the Church or body of Christ. This being the case, have men any right reason to suppose that they can enter the Church, or receive a remission of sins in any other than Christ's appointed way? One thing is certain, the Holy Scriptures point out no other way. Christ said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John iii, 5.) Baptismal regeneration is here taught in express terms, and in strict conformity with Christ's own example. (Matt. iii, 13—17.) He charged his disciples so to admit members into the Church. (Mark xvi, 16.) Peter taught the same doctrine. (Acts ii, 38, and x, 44—48.) So did Philip. (Acts viii, 12, and 38.) So did Paul. (Acts xvi, 15, and 31—33, also xviii, 8, xix, 1—7, and xxii, 16.) As divine laws and divine ordinances can only be revoked by divine authority, we solemnly ask, where is the divine authority revoking Christ's word, or the word of the Apostles, or the law of baptism of repentance for the remission of sins? As it cannot be found in the Scriptures we further ask, what greater proof could be given that men have departed from the way of life and salvation?

A recent number of the *Nonconformist* announces that the Rev. T. G. Swindill, who for the last two years has been the pastor of Sansome Walk Baptist Chapel, Worcester, has intimated his resignation of his office as minister, and his intention of joining the ministry of the Church of England. He gives as his chief reason for so doing that "having come to see that, as infants are within the compass of salvation, baptism, the sign and pledge of this fact,

cannot be denied them." It is also stated that Mr. Swindill was formerly of Windsor and Regent's Park College. How sad to discover college bred divines, in whom the world usually repose so much confidence, so ignorant of the plain, simple principles of the Gospel! With the quotations already cited, proving conclusively that baptism is an ordinance administered to the repentant for the remission of their sins, and not simply "a sign and pledge of salvation;" and without a single Scriptural text to intimate—even in the remotest degree—that infant baptism was ever taught or practised by the Christian Church, surely we need not multiply words to prove that in no proper sense can Christian baptism be applicable to infants. Jesus said of such, "Suffer little children to come unto me, for of such is the kingdom of heaven." Again, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Another saying of the Savior, "Except a man be born again he cannot see the kingdom of God," has a similar point. It evidently impressed Nicodemus in that light, who inquired, "Can a man enter the second time into his mother's womb and be born?" Jesus answered, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It was thus that men became as little children, free from sin; while little children, being free from sin, require no baptism.

"Origen says, "He who believes the Scripture to have proceeded from him who is the author of nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature." And for the same reason, such difficulties become harmonies when discerned by the Spirit of God. As in the primal birth, spirit, water, and blood are media for the development of life, so in the second birth men are born of the water, quickened by the Spirit, and sanctified through the blood. As in their first birth they emerge from the element of water, so in the second birth harmony requires immersion in the same element. As in the primal birth all are born under like conditions, so harmony requires the second birth to be. A spirit of pride and disobedience would prompt men to reject baptism, but a spirit of humility and obedience would lead them to submit to a law of Christ, whereby all candidates might enter his Church upon a common equality.

In treating of obedience, we have dwelt here on water baptism, because it is the first among many laws and ordinances established in the Church, the proper observance of which is necessary to eternal exaltation. Baptism alone is but a single step towards that end, yet it is an indispensable one, as birth is to the child who is hereafter to perform the functions of manhood. True faith in Christ will lead men to keep his commandments, but faith alone will not secure the remission of sins, and without the remission of sins we cannot enter the kingdom of God.

The words of Jesus to this generation are: "Every soul who believeth in me and is baptized by water for the remission of sins, shall receive the Holy Ghost. And they who believe not, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I are."

D. McK.

APPOINTED.—Elder Samuel Leigh is appointed Traveling Elder in the Welsh Conference; and Elder John Parry, Traveling Elder in the Norwich Conference, to succeed Pres. Hopkin when he leaves for Utah.

FOREIGN CORRESPONDENCE.

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SWITZERLAND.

Bern, Jan. 22, 1876.

Elder Joseph F. Smith.

Dear Brother,—It is with pleasure that I look back to the time you were in Europe, to your visit to this country last summer, and the good time we enjoyed while together. The time is passing away very rapidly. We shall soon be on the eve of another emigration, and peradventure I may be released to return home and meet you again in the peaceful valleys of Zion.

I see by the papers that the adversary is still at work through his emissaries, trying to overthrow the kingdom of God, which to me is a sign that the work of the Lord is progressing, and no doubt pinching or treading on his toes.

We have, as in other seasons, held Conferences again during the holidays at Herisau, Zurich, Bern and St. Imier, and had a very good time, many strangers were present at some of the meetings. Brothers M. Lenzi and R. S. Wells, who arrived in November in good health and spirits, were with us at all four places, which gave them a chance to get acquainted with a great many of the Saints in different parts of the Mission. They were not able to talk much, still they make pretty good progress.

One hundred and fifty-two persons were baptized the past year, which is a small number, and yet considerable when we consider the darkness that is surrounding the people, and the prejudice that exists against us in many places. Nine have been baptized since New Year. Fourteen were baptized in Germany last year. At present there are a number of persons at Mannheim and vicinity that are inquiring after the truth. Brother Theurer is going to labor there for a time. It is to be hoped, and I still have faith, that the way will open by degrees for the spreading of the Gospel among the German nation.

My health generally has been very good. The rest of the brethren are well also.

We hope to be able to make up a pretty good emigration this coming season. A great many wish to emigrate, but it is a small number that have the means to do it.

We have had a fine winter here, dusty roads up till lately.

Yours in the Gospel,

J. U. STUCKI.

—*Deseret Evening News.*

[Elder Stucki writes us that he had received a communication from Elder Theurer under date of March 27th, giving a favorable report of the progress of the work in Germany. On the Saturday previous to writing, brother Theurer had baptized four persons, with a prospect of soon baptizing others. The brethren are now compelled to seek for a larger place of meeting.—Ed. *Star.*]

THE WOMEN AND MARRIAGE.

Salt Lake City, Feb. 11, 1876.

Editor Deseret News.

In reading Judge White's charge to the Grand Jury, I thought it would be interesting to him to read a few of the ideas of the majority of the women of Utah on a subject he thought he elucidated.

I will say "we" in this communication, as, knowing the spirit and feelings of thousands of women living in polygamy in this Territory, I am satisfied they would endorse every word of it.

We thank the judge for his gentlemanly and liberal charge. He did not abuse us, nor call us "degraded," "deluded," "oppressed," etc.; terms that we have been so used to hear from the judicial bench.

As a community he gives us high encomium, and in enumerating our good deeds, he might have added "purity of morals."

It is our opinion that this nation should be *proud* of having in its domain a few thousand noble, brave, philanthropic women, who dare to help, practically in very deed, to regenerate and exalt their sister women from the state of degradation they are held in, in so-called Christian nations.

We, through the influence of our religion, take other women to our homes. We share with them our husband, his heart, his love, his property that some of us have helped to accumulate, his time, his substance. Our religion helps us to overcome our fallen nature and live by principle.

What can the judge think that such women care for "public opinion." Not a pin.

Let him ask himself how it is? How can they do as they do and retain their reason?

We will answer him. Sir, it is the love we have for our religion and its principles, and for our husbands, and the implicit faith and trust we have in God, that help us.

Dare the judge, President Grant, or any man in this nation, outside this Church, mention to his wife one word about taking another wife? But do men generally keep from all other women but their wives? "Aye, there's the rub." We presume not. But if the above suggestion were made, there would be such a scene, as they themselves know, as would take the pen of a Shakespeare or Dickens to portray, and then hardly. How is it with us? Our well and dearly loved husbands come and say, "Mary, I intend taking another wife. I saw Kate Jones the other day; she seems a good girl, and I think I would like her. What do you think?" This is generally the answer given, although with palpitating heart, "Marry her, and, the Lord helping me, I will try and act right towards you both." After a while it comes Kate's turn for the same scene to be enacted. Her answer is the same. It is no uncommon occurrence here now. What can be done with such women? Don't they laugh at "public opinion?"

We look on polygamy to be a strong pillar of the truest, purest, and best religion on the earth. No matter what the "public opinion" of the whole world says to the contrary.

For any man, or set of men, aye, or all so-called Christendom, to say that polygamy is no part of our religion, is folly, ridiculous nonsense. If they understood anything of human nature, or common sense, they would know better; for God, and God alone, the founder of our holy religion, could uphold us in our sacrifice?

Can they not give us credit for extensive liberality, let us alone, and pass no laws to afflict or annoy us? Let them try the experiment. Yes, that is the word. Try the experiment whether so-called Christianity, with all its trumpeted and boasting civilization, or the Latter-day Saints Church, can do the most towards teetotally eradicating prostitution, and, if you like, I will say once for all, all the crimes known in the calendar, putting them out of existence for ever. I have an idea we would win the prize. The Lord helping, we would come out the conqueror.

You will think we think a good deal of ourselves. We do, indeed we do. But without the help of the true God, we are nothing. He gives the command to practise polygamy, his people obey. He will preserve them in the future, as in the past.

It was God, not "public opinion," that preserved us when President Buchanan sent out the flower of the American army here. It was God, not "public opinion," that turned to our use and service the United States property they brought here. We must say we don't care for 40,000,000, or 40,000,000,000 either, of "public opinion," so long as we keep the laws and commands given by the God of heaven. If we have him and his armies for us, we are safe from all the powers of the earth, and all hell to back them.

This being the expressed feelings of the women of Utah, what can be done with us? Will polygamy be done away with because "public opinion" and the Congress of the United States may say so? We presume not, any way they can fix it, as long as they are magna-

nimous enough to leave alive one man and from two to seven women belonging to this Church.

FIDELIA.

MEMORIAL AGAINST LEGALIZING IMMORALITY.

The following memorial to the New York Legislature has been prepared and put into circulation against the enactment of any laws to license prostitution—

MEMORIAL.

To the Senate and Assembly of the State of New York:—

Your memorialists, residents and citizens of the City and State of New York, have learned with much regret and apprehension of the official recommendation of the Committee on Crime to your honorable body to enact laws, "regulating," "permitting" or "licensing" prostitution. We respectfully, but earnestly represent—that prostitution is condemned as an unmitigated evil, by enlightened science and by Divine law; that nothing which is morally wrong either needs or should receive the sanction of the State; that experience abroad has abundantly demonstrated the failure of licensing prostitution as an alleged sanitary measure; that with a large population of prostitute women and men, only a relatively small number of women are licensed and subjected to medical inspection, and dissolute men are neither inspected nor restrained; that the proposed governmental inspection can be of no general value unless applied impartially to men and women alike; that laws licensing prostitution are as readily ignored and perverted by an inefficient or corrupt police, and as easily evaded by the evil minded, as those which declare it to be unlawful and criminal; that such laws are especially liable to gross abuse and injustice towards women; that women as a class ask for no such legislation, but generally abhor and oppose it; that, as prostitution, so theft and murder prevail and have long abounded, but they are not, therefore, to be "regulated" by State ordinances as to times and places, where, by the payment of "fees" and under government supervision, theft and murder may be committed; that it is wrong for the State to license immorality and thereby, in effect, to say to its citizens, "You may sin with impunity;" that licensed prostitution is opposed to the sanctity of marriage, and to the Gospel injunction to "sin no more," and to "overcome evil."

We therefore pray that you will enact no law giving to prostitution legal status and guaranteeing to it the protection of the State; but that you will provide by adequate penalties for its effectual restraint and abolition as a hideous immorality and crime.

TEA DRINKING.

"It is on women that the evil effects of tea drinking fall with the greatest weight. How many women, who think they cannot 'get along' a single day without tea, owe to it their cold feet and hands, their liability to frequent colds, their peculiar difficulties, especially their weakening ones, and their habitual loss of appetite, rendering them a prey to 'dinner pills,' or the absurdities termed 'strengthening medicines,' so long in vogue. No wonder tea-drinkers are so frequently small eaters, when their tea has gradually destroyed their appetite! But perhaps the worst use to which tea is applied by women is the practice of drinking copiously of warm tea during pregnancy, with the idea that it will render their milk abundant—a most unfounded, absurd and disastrous practice. It is alike injurious to the mother and her offspring; and it may originate the here-

ditary diseases of successive generations—far beyond the third and fourth. According to Dr. William Alcott, one cause of a scrofulous constitution, by inheritance, is to be found in the use of tea by ancestors, and he reasons out the matter on sound physiological principles, observing that whatever weakens the nerves—especially those of the stomach—in a mother, is sure to entail a tendency to disease on her offspring, which will not unfrequently prove to be scrofula, or that dismal and universal disease—tuberculous consumption."—*Food and Fuel Reformer.*

UTAH NEWS.

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From the *Deseret News:*—

COMMON SCHOOLS.—Before us is the Biennial Report of the Territorial Superintendent of Common Schools, Prof. O. H. Riggs, for the years 187-45. Besides a large amount of other useful information, considerable of it in tabulated form, it includes a well written Historical Sketch of Education in Utah, and also the new school law. The report was printed at this Office, is on good paper, in excellent clear type, and enclosed in neat paper covers.

A PECULIAR WEAPON.—Brother James Dunn has presented to the Museum a peculiar looking weapon, a kind of pike, with a hatchet face and a long semi-circular blade projecting from behind it. This, with a long pole stuck in it, constituted the weapon of defence and attack of the late brother Benbow, when he was in the Nauvoo Legion, when it was commanded by General Joseph Smith, in troublous times, when the Saints were beset by bloodthirsty mobs. Firearms were scarce in those days, and people had to defend their homes and families with the handiest weapons they could get.

INDIAN RELICS.—Very interesting discoveries of Indian Relics, consisting of over forty specimens of pottery, mills, and other curiosities, were taken from the mounds that are so abundant in the southern country. These treasures were secured by Professor Palmer for the national museum at Washington, and other similar institutions, to which places they have been forwarded, together with rare or curious varieties of cactus, yucca, and other flora of the South. We understand that one immense specimen of the "Joshua" was packed securely so as to enable sight-seers to form some idea of the singular vegetation of Arizona. We learn also that other mounds are to be opened, under the direction of some enterprising brethren at St. George, and this labor will be performed in the interest of the Deseret Museum. It is the more gratifying at this time to make these discoveries, as the whole of these Indian curiosities will be shown at the forthcoming centennial. Great interest is now being taken in everything that has a tendency to throw light on the history of the original occupants of this country, prior to the advent of the white man. That this entire valley has been inhabited by men more or less instructed in the potter's art, who used mills to grind grain, who used ornaments of rock (including fossils, such as trilobites), carved bone, slate, and shells; who buried with the dead household utensils, war instruments, burned or charred seeds of corn, pipes and trinkets, and many other curious things, there can be no doubt. And, when all the material that has been gathered relating to the prehistoric red man of these valleys shall be worked up, it will form a story of great interest, especially if the imagination is less, and facts are more, the basis of opinion, respecting the Indian of the past.

AN IMPORTANT INDUSTRY.—We believe the value of the dried fruit industry is considerably under estimated by most people hereabout, but stubborn facts prove that it is a very important branch of business, and gives yearly, to this Territory, a very snug sum, and could be made to yield much more liberally.

The Utah peaches have an enviable reputation for general excellence throughout the country, and are consequently in great demand, finding a ready market at good prices. The amount of dried fruit actually handled, and nearly all shipped by merchants in this city, during the past season, was fifty-five car loads, a small proportion of which is still on hand, but soon to be sent off. Nearly one-half of this amount has been handled by Z. C. M. I. The average weight of a car load is 21,000 pounds, which, multiplied by 55, gives a total weight of 1,155,000 pounds, which, at eleven cents a pound, gives a cash product of $127,050. The bulk of the fruit above considered was shipped to Steele & Johnson, of Chicago, and some to other parties. The above figures do not include what may have been shipped from Corinne, where some parties handled this product, neither is the fruit produced in "Dixie" or Southern Utah considered to any extent, most of which was probably disposed of in other markets, such as Pioche and other mining towns. Altogether it would be safe to say that the net product to the Territory from this source, for the past season, would not be less than $150,000, which may be increased fourfold or even tenfold by paying that attention to the raising and subsequent manipulation of fruit suitable for drying, especially the peach. While on this subject, we may state that it is somewhat remarkable that nobody has yet taken hold of, and gone extensively into, the fruit-canning business in this Territory, for there can be no doubt that it would be a lucrative investment for capital.

From the *Salt Lake Herald*:—

Mr. Ottinger's Centennial Picture.—Salt Lake's rising young artist, Mr. George M. Ottinger, has finished his picture for the centennial exhibition. Mr. Ottinger has before produced some marine pictures, and other views which possessed merit, and proved him a clever artist, but his effort under present consideration is a masterpiece, speaking the true artist in every line, shade, and stroke of the brush. One year has been spent in the mechanical execution of the painting, and ten years in gathering and arranging the material for the historical subject. The picture is called "Montezuma receiving news of the landing of Cortez."

Utah Musical Times.—Messrs. Calder and Careless, the music dealers, have commenced the publication in this city of a monthly music journal, with the above title. Its name signifies its object. The first number has been received, and presents a very creditable appearance.

Explosion near Salt Lake City.—A *Times* cable dispatch reports that four magazines near Salt Lake City, containing 30 tons of powder, exploded on Wednesday (April 5th), sending showers of boulders throughout the city, some falling a mile distant. Three men were blown to atoms while working in one magazine, also two boys who were in the vicinity. Two persons were killed by falling boulders, and one lady was frightened to death. Many persons were injured and several buildings damaged. Nearly every glass window in the city was broken.—*Liverpool Albion.*

A bill was introduced in the U. S. House of Representatives, March 13th, to provide for the consolidation of the Territories, and for their admission as States.

Rev. Dr. Hamlin, a missionary, claims that there is far more religious liberty in Mahommedan Turkey than in Christian Russia, and he speaks in this way of the two countries—"Hardly a ray of the light of freedom enjoyed in Turkey has yet penetrated Russia. The Evangelical Americans in Russia are persecuted bitterly, while in Turkey they maintain their preaching undisturbed."